2: Teit E-5 (1912-1915) 1917
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there are now many different centres of population, many tribes, and many languages. Before the flood, there was but one centre; for all the people lived together in one country, and spoke one language.[1]

4. ORIGIN OF FIRE, AND ORIGIN OF DEATH.

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Long ago the people had no fire. Of all the people, only Bear had fire. He had a fire-stone, with which he could make fire at any time. He jealously guarded this stone, and always kept it tied to his belt. One day he was lying down by the fire in his lodge when a little bird came in and approached the fire. Bear said, "What do you want?" and the bird answered, "I am nearly frozen, and have come in to warm myself." Bear told it to come and pick his lice. The little bird assented, and began to hop all over Bear, picking his lice. While doing this, it also picked the string which fastened the fire-stone to Bear's belt. When the string was completely picked asunder, the bird suddenly snatched the stone and flew off with it.[2] Now the animals had already arranged for the stealing of the fire, and waited in line, one behind another.[3] Bear chased the bird, and caught up with it just as it reached the first animal of the line. As it threw the fire to him, he ran with it; and, as Bear in turn overtook him, he passed it on to the next; and so on. At last the fire was passed to Fox, who ran up a high mountain with it. Bear was so exhausted that he could not follow Fox, and turned back. Fox broke up the fire-stone on the top of the mountain, and threw the fragments a piece to each tribe. Thus the many tribes all over the earth obtained fire; *and this is why there is fire in the rocks and woods everywhere now.*

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Fox then descended to a creek and threw a stick down into the water, saying, "When people die, they shall come back to life again, even as this stick rises again to the surface of the water; also old people, when they die, shall come back young again." Just then Bear came there, and, feeling angry because the people had stolen his fire, he threw a

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N.Y. State Museum 103 : 33), Shoshoni (Lowie, PaAM 9 : 19, 24), Yokuts (Kroeber, UCal 4 : 204, 209, 218, 229; Powers, CNAE 3 : 383; Potts, JAFL 3 : 73), Yuchi (Gatschet, AA [1893], 179, 180; Speck, UPenn 1 : 103). The author did not find this incident among the Tahltans, although he inquired for it. See also F. J. de Smet, Letters and Sketches (Philadelphia, 1843), p. 40, probably Cree; N. Perrot, Memoir on the Manners, Customs, and Religion of the Savages of North America (in E. H. Blair, The Indian Tribes of the Upper Mississippi Valley, 1 : 33), probably Ottawa.

Mr. Robert T. Aitken has kindly given me the following additional references: Iroquois (David Cusick, Ancient History of the Six Nations, p. 1), Mississaguis (?) (Lafitau, Jesuits Relations 3 : 133, compilation 6 : 139).

[1] Compare Bellacoola (Boas, Bagoo 123), Carrier (Morice, TCI 3 : 116), Cowichan (Boas, Bagoo 45), Lillooet (Teit, JAFL 25 : 302), Makah (?) (Swan, Indians of Cape Flattery, 57), Squamish (Boas, Bagoo 75), Thompson (Teit, MAFLS 6 : 20, 40; JE 8 : 333), Tsetsa'ut (Boas, JAFL 9 : 260), Tsimshian (Boas, Bagoo 278, RBAE 31 : 443), Twana (Eells, Am. Antiquarian 8 : 30 [Chelan, Lummi, Puyallup]).

[2] See Tsetsa'ut (Boas, JAFL 9 : 260); RBAE 32 : 199, 300; Teit (MAFLS 11 : 6).

[3] See RBAE 32 : 300 (note 3).